

## The Mysterious Magi

### A Study of Matthew 2:1-12

Characteristic of Completeness: Worship

Big Idea: Come let us adore Him.

Related Scriptures: Psalm 96; Luke 1:39-55; 2:25-35; John 4:23-24; Revelation 3:14-22

Introduction:

- A. (The following text is read out aloud by a reader before the congregation.)

<sup>NAU</sup> Matthew 2:1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, 2 “Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him.” 3 When Herod the king heard *this*, he was troubled, and all Jerusalem with him. 4 Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. 5 They said to him, “In Bethlehem of Judea; for this is what has been written by the prophet: 6 ‘AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.’” 7 Then Herod secretly called the magi and determined from them the exact time the star appeared. 8 And he sent them to Bethlehem and said, “Go and search carefully for the Child; and when you have found *Him*, report to me, so that I too may come and worship Him.” 9 After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over *the place* where the Child was. 10 When they saw the star, they rejoiced exceedingly with great joy. 11 After coming into the house they saw the Child with Mary His mother; and they fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh. 12 And having been warned *by God* in a dream not to return to Herod, the magi left for their own country by another way.

- B. Matthew is the only gospel to tell us about the magi. Mark, Luke, and John make no mention of them. The magi mysteriously appear and then disappear within the first 12 verses of Matthew, Chapter 2. What’s up with these magi? If all Scripture is inspired by God and profitable<sup>1</sup>, what does God want us to learn from them?

Our nativity scenes traditionally have the three magi or kings. And we sing the Christmas carol, “We Three Kings of Orient Are.” But why? What’s the point?

This day before Christmas, we’re going to get to the bottom of this. Well, maybe not the bottom, but certainly deeper than I’ve ever been before. I’ve done some investigating,

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<sup>1</sup> 2 Timothy 3:16.

and I've uncovered some new lessons from the magi that I didn't know. In fact, I'll never look at a nativity scene in the same way ever again.

Here's how I'm going to approach the study of our text this morning. First, I'm going to work all the way through the text to unfold the story. Then, I'll go back to draw out the lesson for us that we can apply today. We're going to go to school on these magi.

I. The story begins to unfold in ► Verses 1 and 2, where we are told,

<sup>NAU</sup> Matthew 2:1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, 2 “Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him.”

A. This tells us something about the time when all this happened.

1. It happened ► “after Jesus was born.” Scholars have estimated that Jesus was born in the winter of 5 B.C.<sup>2</sup>
2. It also happened ► “in the days of Herod the king.” Historians generally believe that this Herod the king died in the spring of 4 B.C.<sup>3</sup> So, the appearance of the magi probably occurred sometime between the birth of Jesus in the winter of 5 B.C. and the death of Herod in the spring of 4 B.C.
3. The popular notion, depicted in our nativity scenes, is that the magi came to Jesus at His birth, at the same time the shepherds did. Biblical evidence contradicts this, indicating the magi came later.
  - a. From the gospel of ► Luke, we are told that shepherds came to see Jesus at His birth and found the newborn “baby”<sup>4</sup> in a stable, lying a manger.<sup>5</sup> But notice in ► Matthew 2:11, we are told that the magi came to see Jesus, “the Child”<sup>6</sup> in a “house.” The scene in our text is a house, not a stable. So, Joseph and Mary must have moved from the stable to a house between the time of the shepherds and the time of the magi, which were two separate visits.

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<sup>2</sup> Johnston M. Cheney and Stanley Ellisen, *Jesus Christ: The Greatest Life Ever Lived*, (Eugene, OR: Paradise Publishing, 1999), 26; Harold Hoehner, *Chronological Aspects of the Life of Christ*, (Grand Rapids, MI: Zondervan, 1997), adapted by Wayne House, *Chronological and Background Charts of the New Testament*, (Grand Rapids, MI: Zondervan Publishing House, 1981), 104; Kem Oberholtzer, class notes, Western Seminary, “Prophets to Gospels.”

<sup>3</sup> Hoehner, adapted by House, 104.

<sup>4</sup> W. Bauer, F.W. Danker, W.F. Arndt, and F.W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3d ed., s.v. “βρέφος,” (Chicago: University of Chicago Press, 2000), hereinafter abbreviated BDAG.

<sup>5</sup> Luke 2:1-16.

<sup>6</sup> BDAG, s.v. “παιδίον.”

- b. Also notice back in ► Verse 2 that, upon their arrival in Jerusalem, the magi refer to the birth of Jesus in the past tense. And they say they saw ► “His star,” as if the appearance of the star coincided with His birth. After seeing the star, travel time to get to Jesus was probably lengthy. Some scholars suggest the magi came to Jesus in March, in the year 4 B.C., months after the Christ Child was born.<sup>7</sup>

B. This brings us to an important question: Who are ► these “magi from the east”?

1. The term, “magi” is the plural form of the word, “magus.” The Greek word used in Matthew describes, “a wise man and priest, who was expert in astrology, interpretation of dreams and various other occult arts.”<sup>8</sup> This dispels the traditional notion that the magi were kings. They most likely were not kings, but rather, political astrologers often consulted by kings.
2. The tradition that the three magi were kings may have gotten started because some link our text with an Old Testament prophecy that kings will one day worship the Messiah.<sup>9</sup> In fact, some liberal scholars say that Matthew just made up the story of the magi to make it look like this prophecy was fulfilled. But if Matthew just fabricated this story to fulfill prophecy, there would be no reason to obscure the point by calling the visitors magi instead of kings. More likely, Matthew is giving us the straight scoop, and the Old Testament prophecy has not yet been fulfilled, but will be after Christ returns.<sup>10</sup>
3. Scholars believe that the magi of our text were likely from Babylon.<sup>11</sup> Probably Gentiles.<sup>12</sup> Magi were common political figures in Persia and Babylon.<sup>13</sup> In the Greek translation of the Old Testament, the word used for “magi” in our text is also used in the book of Daniel<sup>14</sup> to describe the magicians and conjurers who were among the advisors to the king of Babylon.
4. It is interesting that the Old Testament takes a dim view of astrology and astrologers.<sup>15</sup> And yet, astrology and astrologers were commonly respected by

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<sup>7</sup> Cheney and Ellisen, 26.

<sup>8</sup> BDAG, s.v. “μάγος.”

<sup>9</sup> Isaiah 60:1-6.

<sup>10</sup> John F. Walvoord, *The Prophecy Knowledge Handbook*, (Wheaton, IL: SP Publications, 1990), 117.

<sup>11</sup> D.A. Carson, “Matthew,” *The Expositor’s Bible Commentary*, vol. 8, ed. Frank E. Gaebelein, (Grand Rapids, MI: Zondervan Publishing, 1984), 85; Stuart K. Weber, “Matthew,” *The Holman New Testament Commentary*, Max Anders ed., vol. 1, (Nashville, TN: Broadman & Holman Publishers, 2000), 20.

<sup>12</sup> Louis A. Barbieri, Jr., “Matthew,” *The Bible Knowledge Commentary, New Testament*, eds. John F. Walvoord and Roy B. Zuck, (USA: Victor Books, 1983), 20.

<sup>13</sup> Ibid.

<sup>14</sup> Daniel 1:20; 2:10.

<sup>15</sup> Deuteronomy 18:11; cf. Isaiah 2:6; 47:11-15; Isaiah 47:13-15; Daniel 1:20; 2:27; 4:7; 5:7; Jeremiah 10:1-2.

the people in the days of Herod.<sup>16</sup> More on the significance of this in a moment.

C. As recorded in Verse 2, the magi say ► some surprising things:

<sup>NAU</sup> Matthew 2:2 “Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him.”

1. Where did they get this information about the birth? We’re not told; we can only speculate.
  - a. Some have suggested that, through a substantial presence of Jewish people and writings in Babylon dating all the way back to the days of Daniel and the exile, the magi had come to expect the coming of a new Jewish king.<sup>17</sup> Others have suggested that God sovereignly worked through the astrological calculations of the magi to point to the birth of the Savior.<sup>18</sup>
  - b. The shepherds who saw Jesus may have also been a source. According to Luke 2:10-11, an angel appeared to the shepherds saying,

<sup>NAU</sup> Luke 2:10 . . . “Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; 11 for today in the city of David there has been born for you a Savior, who is Christ the Lord.”

Then, after going to see Jesus, the shepherds told others about what the angel said. Luke 2:17-18 says of the shepherds,

<sup>NAU</sup> Luke 2:17 When they had seen this, they made known the statement which had been told them about this Child. 18 And all who heard it wondered at the things which were told them by the shepherds.

So, starting with the shepherds, word may have spread about the birth of the Christ Child, all the way to the magi in the east.

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<sup>16</sup> William Barclay, *The Gospel of Matthew*, vol. 1, 2d ed., The Daily Bible Study Series, (Edinburg, Scotland: The Saint Andrew Press, 1958), 17.

<sup>17</sup> *The Zondervan Pictorial Encyclopedia of the Bible*, vol. 4, s.v. “magi,” by D.W. Jayne (Grand Rapids, MI: Zondervan Publishing House, 1975, 1976), 34, hereinafter abbreviated, ZPEOB.

<sup>18</sup> A list of alternatives are presented by Barbieri, 20-21; Carson, 85, and Weber, 20.

- c. Or perhaps God simply spoke to the magi directly. Later, Verse 12 of our text says God spoke to them in a dream, telling them not to return to Herod. God may have communicated the birth of the Christ Child in the very same way.

But again, we can't be sure; we have no details.

- 2. And what about the star? What star did they see? And how did they associate it with the Savior? We're not told. Again, we are left to speculate. Natural explanations have been offered based on known supernovas, comets, and planetary conjunctions in that general time frame, but none is entirely satisfactory.<sup>19</sup>

Perhaps it is best to simply consider the star a supernatural event. The language of Verse 9 suggests that the star reappeared and may have even moved in directing the Magi to Jesus, which would be difficult to explain as a natural phenomenon. If God made all the stars and knows them all by name, surely He can fashion one to serve as a cosmic pointer anytime He wants. But again, we have no details.

- 3. And why are the magi coming to worship the Christ Child? Have the pagan astrologers become Christians? If so, how in the world did that happen? We're not told; again, we have no details.

This lack of information may seem frustrating, but in a moment, I think you'll see why the details are unimportant. In fact, the details would probably distract from the main point to which Matthew is building. Hang on.

## II. Verse ► 3 of our text says,

<sup>NAU</sup> Matthew 2:3 When Herod the king heard *this*, he was troubled, and all Jerusalem with him.

This verse tells us a number of things.

- A. First, king Herod felt threatened. After all, *he* is the king of the Jews. We know from history that Herod became increasingly ill and paranoid in his later years. In fits of rage and jealousy, he killed close associates, his wife, and two of his own sons. So, he doesn't want to hear about some newborn King who may overthrow him. He is troubled.
- B. And all Jerusalem is troubled with him. Why?

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<sup>19</sup> Carson, 85.

When a murderous, mad king is troubled, it's perfectly understandable for those near him to be troubled as well.

But I suspect there's more to it. Perhaps word from the shepherds had gotten out. If the magi from Babylon heard it, surely many in Jerusalem did, too. Bethlehem is only about five or six miles south of Jerusalem. But remember, it had probably been months since the remarkable story from the shepherds first circulated.

Just when the rumors may have begun to die down, now, here come the magi to town looking for this newborn King. The magi were political figures representing the Persian Empire to the east, which included Babylon. The Persians were generally on friendly terms with the Jews dating back to the days of Daniel.<sup>20</sup> But they were enemies of the Roman Empire to the west, in which Jerusalem was then a border town.<sup>21</sup> So Jerusalem was caught in the middle. The people of Jerusalem must have wondered why the magi would be interested in the story promulgated by some shepherds. Was there some political agenda? Was this a calculated attempt to provoke the Romans by insulting Herod, the king the Romans had put in place? Was this a precursor to some aggression?

By the way, the tradition that there were only three magi is unfounded. Somewhere along the line somebody probably assumed that, since there were three kinds of gifts offered, there must only be three magi. But the fact that the arrival of the magi caused the whole city of Jerusalem to be troubled suggests that they came with a large entourage.<sup>22</sup> The truth is we have no idea how many magi there actually were.

III. Verse ► 4 says,

<sup>NAU</sup> Matthew 2:4 Gathering together all the chief priests and scribes of the people, he [Herod] inquired of them where the Messiah was to be born.

Apparently, Herod is familiar enough with prophecy in the Hebrew Scriptures to know that a Messiah was expected. Herod was part Jewish and part Edomite.<sup>23</sup>

But he wanted to double check on the prophecy concerning the location of the Messiah's birth. So, he calls in the Old Testament experts: the chief priests and scribes.

IV. Citing Micah 5:2 in the Old Testament, the chief priests and scribes tell Herod that the Messiah was to be born in Bethlehem. Verses ► 5 and 6 say,

<sup>NAU</sup> Matthew 2:5 They said to him, "In Bethlehem of Judea; for this is what has been written by the prophet: 6 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO

<sup>20</sup> ZPEOB, 32-34.

<sup>21</sup> Ibid.

<sup>22</sup> Weber, 20; ZPEOB, 34.

<sup>23</sup> Oberholtzer.

MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.”

Of course, we already know from Verse 1 that Jesus had been born in Bethlehem in fulfillment of this prophecy. What is remarkable here is the apparent apathy of the priests and scribes. You'd think *they* would be the ones seeking the Savior. You'd think *they* would be the ones tracking down the rumor from the shepherds. Instead, their response reflects a strange indifference.

V. Verses ► 7 and 8 continue:

<sup>NAU</sup> Matthew 2:7 Then Herod secretly called the magi and determined from them the exact time the star appeared. 8 And he sent them to Bethlehem and said, “Go and search carefully for the Child; and when you have found *Him*, report to me, so that I too may come and worship Him.”

Herod is asking when the star had appeared so that he has some idea of how old this newborn King is. And, of course, he's not interested in worshipping Him; he wants to kill him. In fact, when the magi do not return to Herod, we learn in Verse 16 that Herod orders the murder of all children two and under in Bethlehem, based on the time the magi said they first saw the star. I suspect the two-year-old limit is probably higher than necessary. If, by Herod's calculation, Jesus were considerably younger, it would not be surprising for Herod to slaughter all boys up to two years of age, just to be sure.

VI. Verse ► 9 says,

<sup>NAU</sup> Matthew 2:9 After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over *the place* where the Child was.

And now comes the most important and remarkable part of the story in ► Verses 10 and 11. It's the description of the adoration of the magi for the Christ Child.

<sup>NAU</sup> Matthew 2:10 When they saw the star, they rejoiced exceedingly with great joy. 11 After coming into the house they saw the Child with Mary His mother; and they fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh.

The magi worshiped Jesus. Notice all the ways this is shown. ► “They rejoiced exceedingly with great joy.” ► “They fell to the ground.” ► “They worshiped Him.” ► “They presented to Him gifts.”

Frankincense is a resin extracted from trees and burned as fragrant incense.<sup>24</sup> Myrrh is an aromatic oil. It was used for embalming; it was used as a perfume; it was even mixed with wine to kick it up a notch.<sup>25</sup> All three gifts—gold, frankincense, and myrrh—were quite expensive.<sup>26</sup>

VII. Finally, we are told in ► Verse 12,

<sup>NAU</sup> Matthew 2:12 And having been warned *by God* in a dream not to return to Herod, the magi left for their own country by another way.

VIII. We've ► unfolded the story. Now we're ready for the lesson. The lesson I draw from this text is about worship. In fact, ► worship is our Characteristic of Completeness for the week.

In the Bible, worship is always a response to divine initiative. God reveals Himself in different ways, and people respond in different ways. One response is worship. Other responses include things like indifference, distress, and rejection. God takes the initiative; we respond.

The gospel of Matthew was originally written to a Jewish audience.<sup>27</sup> It written in the 60's A.D.<sup>28</sup> and looks back on the life of Jesus. The original readers of Matthew would have probably been familiar with Jesus. Whether they believed them or not, they would have known of the miraculous stories that surrounded Him—His virgin birth, His miracles, His crucifixion, His resurrection. They would have known of His outrageous claims. He claimed to be the Son of God, the Messiah, the King of the Jews.<sup>29</sup> In fact, the inscription above Christ's head on the cross bore the exact words used by the magi to describe Jesus: "The King of the Jews."<sup>30</sup> God takes the initiative; we respond.

Jesus boldly offered eternal life to all who would simply believe Him for it. Then He backed up the offer by dying on a cross in our place and on our behalf to pay for our sins. Then He rose again to validate the offer. And the offer of eternal life stands to this day. By His death and resurrection for our sins, Jesus Christ alone offers eternal life to all who will simply believe Him for it. God takes the initiative; we respond.

Our text presents different responses to Jesus, represented by the three parties: Herod, the priests and scribes, and the magi. God reveals Himself in the person of Jesus, and the three parties in our text represent ► three common responses to Christ: antagonism, apathy, and adoration. God takes the initiative; we respond.

<sup>24</sup> *Easton's Bible Dictionary*, s.v. "frankincense."

<sup>25</sup> *Easton's*, s.v. "myrrh;" cf. Mark 15:23.

<sup>26</sup> Carson, 89.

<sup>27</sup> Louis A. Barbieri, Jr., "Matthew," *The Bible Knowledge Commentary, New Testament*, eds. John F. Walvoord and Roy B. Zuck, (USA: Victor Books, 1983), 16.

<sup>28</sup> House, 17.

<sup>29</sup> Matthew 27:11.

<sup>30</sup> Matthew 2:1; cf. 27:37.

All three responses—antagonism, apathy, and adoration—are probably represented in this room today. In fact, all three responses can be manifest in the same person at different points in time. God takes the initiative; we respond. How will you respond today?

- A. Herod represents ► the antagonists. If they were writing the Christmas carol, it would be “O, Come Let Us Oppose Him.”

We may not be as crazy as Herod, but we have something in common: We like to be king, and we don't want to relinquish our throne. We fancy ourselves as sovereignly in control of our own lives. We're calling the shots; we're at the helm; we're in charge; and we like it that way. We don't want surrender to some other authority.

In some ways, antagonism is more understandable than apathy. Antagonists seem to better understand what's at stake. Jesus is not the newborn nice guy. He's not the newborn moralist. He's not the newborn philosopher. He's not the newborn mascot for peace and goodwill toward men. He's the newborn King.

And let's face it: the newborn King is a threat. If Jesus is King, that means He has all authority, and we have zero. It means we are His subjects; we are accountable to Him; He makes the rules; we have no say.

When it comes to Jesus, I fought hardest just before I surrendered. I seemed to sense that my own kingship and my own little kingdom was at stake. I remember as a young man sitting around a campfire at Apache Lake after a day of water skiing. I was smoking my pipe and waxing philosophical; I was an intellectual then. I said, “If this world is God's game, where I am some mouse in a maze and God is expecting me to take a certain path to get the cheese, I am *not* playing.” That's just one way of saying, “When it comes to my life, I want to be king.”

Within a year, after putting up my best fight, I believed in Jesus for eternal life. Ever since, I still cycle in and out of my selfish desire to be king again. But I know who the real King is.

God takes the initiative; we respond.

- B. The priests and the scribes represent a ► second response. They are the apathetic ones. If they were writing the Christmas carol, it would be, “O, Come Let Us Ignore Him.”

It is ironic that the priests and scribes had the most knowledge and were the most religious. They show that neither knowledge nor religion guarantees a warm reception for Jesus. In fact, if there's any correlation at all between knowledge, religion, and the worship of Jesus, it is perhaps negative.

Paul was the only apostle who was a scholar, and he was shunned by his fellow scholars the moment he believed in Jesus for eternal life. Jesus reserved His harshest words, not for the nonreligious people of His day, but for the religious. And when the Christ Child was born, the ones who had the greatest light seemed blind.

It is curious thing. Christ can be so obvious, and yet, we ignore Him. Take Christmas today in Moon Valley. How could Christ be more obvious?

We write “2006” on our Christmas cards. So it’s been about 2006 years—but 2006 years since what? What happened about 2006 years ago?

We say “Merry Christmas.” But what’s the name in the middle?

We sing “Peace on earth and mercy mild, God and sinners reconciled.” But who are the sinners and how are they reconciled?

We do gifts. But which are we more excited about: the ones under the tree, or the One from God?

We celebrate. But are we really falling down before the King, or just tipping our hats to a nice idea?

We even go to church at Christmas. Why? Is it anything more than the priests and scribes regurgitating what somebody said a long time ago?

Apathy. Maybe it’s just a passive aggressive form of antagonism. Herod tried to put Him to death, but we put Him in a manger. There’s no room for Him in our inn; we don’t want to be that close. He might want to clean house. Better to ignore Him. Oh, we can periodically go to the church stable to say we visited Him, but let’s not get carried away and invite Him into our home.

- C. The magi represent ► the third response. They are the ones who adore Christ. If they were writing the Christmas carol, it would be, “O, Come Let Us Adore Him.” In fact, that’s the ► big idea of my message: Come let us adore Him. Remember, the magi rejoice, they fall down, they worship, they give costly gifts.

Jesus is an equal-opportunity Savior. It doesn’t matter who you are or what you’ve done, by His grace and love, God takes the initiate to reach out to you in the person of Jesus Christ.

Consider the magi. They’re not choir boys, they’re pagan astrologers. And as I said, God is not into astrology; He forbids it. So we can be confident that God didn’t reveal Himself to the magi because He was real happy with what they were doing. The magi are distinguished by their response, not their past. God reveals Himself to everyone. He initiates; we respond.

I've heard people say, "Well, what about the Aborigines who never hear about Jesus?" To which I might now respond, "Well, what about the magi? How did they hear about Jesus?" We don't know for sure. It is beyond us. But somehow they found out. And they responded. One of the things we learn from the magi is that God can reveal Himself to any person in any place at any time He wants. And He doesn't always tell us how.

Of the three examples from our story, the magi were perhaps the least informed when it comes to Jesus. They didn't have a Jewish heritage, like Herod. They weren't experts in the Hebrew Scriptures like the priests and scribes. With a heathen background in politics, astrology, and the occult, it is the magi who are the ones to worship! If the magi can do it, anybody can.

How? How can we adore Him today? I'd like offer several suggestions.

1. First, God has taken the initiative. The Christ Child was born. And by His death and resurrection for our sins, He alone offers the greatest gift—the gift of eternal life to all who will simply believe Him for it. You can respond right now by simply believing Him for it. It doesn't matter what you've done. It doesn't matter what your background is. He offers; you believe.
2. Maybe you've already believed. In that case, I invite you to examine yourself before God this morning. How have you been responding to God lately? With the antagonism of Herod? Or the apathy of the priests and scribes? Or the adoration of the magi? Maybe you need to get off the throne. Or off the couch and onto your knees.
3. If you find that you're a little short on adoration, maybe now would be the time to make that right. I invite you to prayerfully consider before God how you can make adoration a bigger part of your life. Maybe through quiet meditation on the character of God as you read about Him in the Scriptures. Maybe through giving yourself anew to following Him—following His star, even if it seems a long way off.

Maybe it could start with this Christmas. Maybe this Christmas can be different. Maybe you can give adoration a bigger place in your celebration at home. Maybe before opening your gifts, you could read this text, or some of the other related Scriptures on your outline. Maybe you could bow before the King and give thanks. Thanks for His grace. Thanks for His forgiveness. Thanks for His love. Thanks for adopting you as His child. Thanks for taking the initiative to reach you.

Come let us adore Him.